WORKS IN PROGRESS

VOLUME 12, NUMBER 5 | THURSTON COUNTY RAINBOW COALITION | SEPTEMBER 2001

Fighting the Conference Center

Jerome Johnson

Well, well, well. I picked up my "Olympian" the other day and read that at last—now that he's pulling out—Secret Developer has a name: Melvin Mark. Mr. Mark has decided not to inflict a conference center on us, because his investor withdrew support. I don't know why the investor did that, but it's good news for Olympia. However loath city officials and the *Olympian* are to admit it, the conference center boondoggle will probably not happen.

But that doesn't mean that the city and the *Olympian*—plus a few short-sighted local developers—are giving up. Ron Rants is dickering with people in Texas to build a conference center on the same property near the Port of Olympia. He was quoted as saying, "I think this community deserves a conference center...with a hotel. We're looking at how to do it and how to do it right."

Well, Mr. Rants is entitled to his opinion. However, I would strongly disagree. Olympia doesn't "deserve"—let alone need—another conference center/hotel. As I wrote in the last issue, we already have plenty throughout the county. We sure don't need a money-wasting boondoggle that will swallow public resources which are sorely needed elsewhere. And judging by the hundreds of vacant square footage of space, office and residential, with Mr. Rants' name on them all over Thurston County—many of which have stood vacant for months if not years—I'm very skeptical of his ability to make good deals. Indeed, it seems Mr. Rants—and the community—would be much better off if he spent his time filling existing his vacancies instead of flirting with outside developers for projects that the community neither wants nor needs — and is certainly not willing to pay for with tax money.

There is NO PUBLIC SUPPORT for this project. Forums to "educate" are nice, but if the city insists on pursuing this madness, it should be put to a public vote.

Likewise, port and city officials are scrambling to get a similar project under way, with the *Olympian*'s fervent support. "Look at feasibility of center," it begged in an editorial. Urgency is needed because "South Sound is up against an extremely tight deadline," citing state law which allows our tax money to be used—if construction of the conference center starts before Jan.1, 2002. "The loss of the hotel developer is a serious setback," the *Olympian* tearfully moaned, "but it should not sink this project."

The *Olympian*—as well as city and port officials, and folks like Mr. Rants—just don't get it. Reality check:

1. Public money should not be used for this or any other for-private-profit venture.
2. There is NO PUBLIC SUPPORT for this project. Forums to "educate" are nice, but if the city insists on pursuing this madness, it should be put to a public vote. If that violates their precious deadline, too bad. What's the rush? Olympia has been a city since 1854, and we've done splendidly without a conference center. We don't need the damned thing now or ever. Why build something we don't want, we don't need, and can't afford?
3. I can understand the city's desire to develop the port area. It can be done to the benefit—not the detriment—of our town. I would strongly suggest building mixed-income housing there, with some room left over for park/open space. Due to replacing the 4th Ave bridge, we lost that nice little 3-oar park at the intersection of Harrison & W. Bay Drive. I'm sure we could relocate it on the port property—with a nice, free-flowing Artesian well. That's a real benefit for everyone—people would have affordable living space, downtown merchants would still reap the business people living there would generate, and all of us could enjoy the park and its well. The city and port would also benefit. I guess the only ones who would miss out would be out-of-town, semi-secret developers.

I think that'd be pretty cool.

♣ ♣ ♣ ♣ ♣

In Bangladesh, tens of thousands of people struggle agains massive flooding.

In Wasington, DC, USAF General Richard Myers assumes chairmanship of the Joint Chiefs of Staff.

In Seattle, the Green Party stands out as the "adult" of state politics.

And in Olympia, a courageous Supreme Court upholds health benefits for everyone—even domestic partners. ♣

Civil Rights Endorsements

(only races with more than two candidates are shown here)

Olympia Council

		TEAL	Greens	WFSE	Labor	FV
Position #4	Curt Pavola	✓			✓	YES!
	Curtis Rudolph		NO!			n/a
	Mark Daniels					
Position #5	Matthew Green	✓	✓			YES!
	Dan Bennett					
	Jim Boyde					
	Michael McElliott					
Position #6	T.J. Johnson	✓	✓!	✓	*	YES!
	Doug Mah			✓	✓	YES!
	Stormie Johanson					
Position #7	Jeanette Hawkins	✓		✓		YES!
	Steve Hughes		✓!			YES!
	Atlantis Prophet					
	Alfonso Botana					

LEGEND

TEAL = Thurston Environmental Action League

Greens = South Sound Green Party

"✓!" indicates to Endorse with Support (highly aligned, knowledgeable, will be effective)
"✓" indicates to Endorse (aligned)
"NO!" indicates No Endorsement (not aligned)
(Alignment has to do with how well candidate positions were on specific issues concurred with the Ten Key Values listed on the bottom our website at www.southsoundgreens.org)

WFSE = Washington Federation of State Employees/AFSCME

Labor = Thurston/Lewis Labor Council

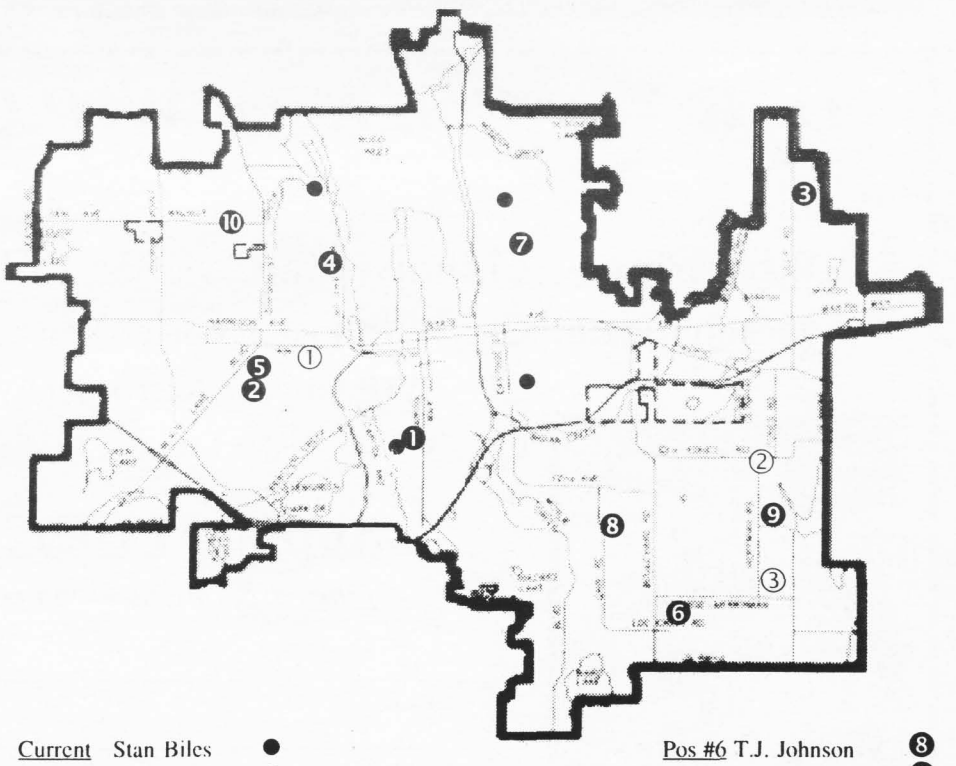
"*" cannot support due to their vote of the Miller/LOTT agreement

FV = Freedom Vote

"**YES!**" indicates a proven track record in support of GLBT
"**n/a**" indicates a lack of response to survey or inadequate respones

Where Candidates Live in Olympia

(map indicates democratic representation geographically)



Current: Stan Biles ●, Laura Ware ●, Mark Foutch ●, Holly Gadbaw ●

Pos #4: Curt Pavola ❶, Curtis Rudolph ❷, Mark Daniels ❸

Pos #5: Matthew Green ❹, Dan Bennett ❺, Jim Boyde ❻, Mike McElliott ❼

Pos #6: T.J. Johnson ❽, Doug Mah ❾, Stormie Johanson ?

Pos #7: Jeanette Hawkins ❿, Steve Hughes ①, Atlantis Prophet ②, Alfonso Botana ③

WORKS IN PROGRESS

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Submissions:

Correspondence, articles, art, and photographs are always welcome. Please, when possible, put articles on a 3.5" IBM-compatible disk (text preferred) or via e-mail. Artwork and photos should be camera-ready/ black & white.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number.

Articles may be reprinted. Please cite source.

If you don't see your issue being covered in Works In Progress, its because you aren't writing about it! Or aren't finding someone else to cover it!

Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507-0295, wip@ olywa.net

Back Issues:

Get your catalog of indexed WIPs below. Some back issues are available in the Olympia Timberland Library. WIP is being archived on microfilm by the UW Library.

WORKERS IN PROGRESS

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Chelsea Chase	Sarah Maden
Sebastian Chase	Wendy Ortiz
Tom Chenhall	Hali Panneton
Renee Cruickshank	Jeff Sowers
Megan Davis	Sylvia Smith
Frank Hoffman	Pat Tassoni
Teresa Jennings	Alice Zillah

Mission Statement:

"Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. Works In Progress is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

Anti-Discrimination Clause:

We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

Governing Tool:

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WIP Schedule

Submission Deadline:

Friday, Sept. 21st

Proofreading Meeting

Monday, Sept. 24th
6:30pm at Olympia Timberland Library

Everyone Welcome!

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Call 753-5164 for car pool or directions

Benefit for The Victory Gardens project, located in central maine. They grow free organic food for rural/urban people and fight for the freedom of political prisoners.

Dorothy Granada to Speak

Friday, September 28th at 7 p.m.
United Churches
110 11th Ave in Olympia

The 70-year-old Chicana-Filipina nursé and human rights activist, whose unjust deportation by the Nicaraguan government has gained international notoriety. Hear her experiences as the director of a community women's clinic in Mulukukú, Nicaragua, where she has been living and working in solidarity for the past thirteen years. The talk will be accompanied by a new video entitled "Dorothy Granada in Mulukuku: Women Organizing for Health and Dignity." Donations for the Clinic are being handled by the Women's Empowerment Network, 309 Cedar PMB 547 Santa Cruz, CA.

7th Annual Indigenous People's Day

March And Rally
at U.S./Canadian Border
October 7, 2001

The Northwest Leonard Peltier Support Network (NWLPSN) will be holding its 7TH Annual Indigenous People's Day, Justice For Leonard Peltier and the First Nations, March and Rally, on October 7th this year. This event is the coming together of Elders, activists and supporters from both sides of the border for a march and rally at the U.S./Canadian Border. The purpose is to publicize Leonard's case, support for on going Indigenous struggles and as a gathering to honor and celebrate the work of Northwest activists.

OCTOBER 6TH: CARAVAN FOR JUSTICE: Leaves Olympia (possibly Portland), with stops in Tacoma and Seattle. All vehicles welcomed, room for all who want rides. Contact SLPSG@aol.com or call (206) 325-0085.

OCTOBER 7TH: The RUN FOR JUSTICE will begin that morning (all runners welcomed). **MARCH**: 12 Noon, Blaine, WA, at Blaine Park (corner of Blaine & Alder, look for signs). **RALLY**: 1:00 PM, Peace Arch Park, U.S./Canadian Border. **FEAST/POTLUCK/ HONORING** will take place after the rally.

Globalizing Justice & Peace: Visions And Strategies

October 4-7, 2001
The Evergreen State College
Olympia, WA, USA

The Annual Conference of the Consortium on Peace Research, Education & Development (COPRED) and the Peace Studies Association (PSA)

The Conference will focus on visions and strategies for justice and peace in the

(Continued page 11)

SOUTH SOUND GREEN PAGES
South Sound's Monthly Environmental Newspaper

Green Pages is a forum for individuals and organizations concerned about the integrity of our environment and the quality of life in our community.

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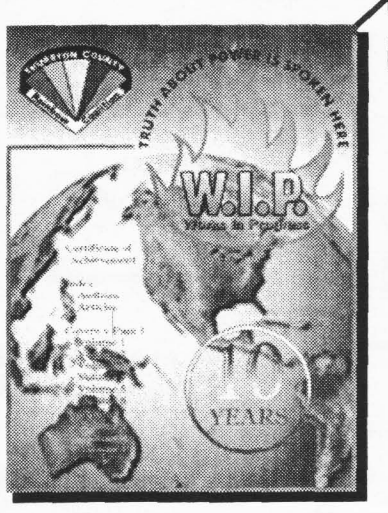

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TRUTH ABOUT POWER IS SPOKEN HERE
W.I.P.
WORKS IN PROGRESS

SEPTEMBER 2001

May 23rd, 26 people were found guilty of criminal trespass while protesting in November 2000 at Fort Benning, home of the infamous School of the Americas (SOA), AKA Western Hemisphere Institute for Security Cooperation.

Guilty of telling the truth

Dorothy M. Hennessey

88, Dubuque, Iowa. Dubuque Franciscan, peace worker, sister of Gwen. ***Six months***

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Pekin, IL 61555

Gwen Hennessey

68, Dubuque, Iowa. Dubuque Franciscan, peace worker, sister of Dorothy. ***Six months***

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Pekin, IL 61555

Miriam Spencer

76, Bellevue, Washington. Member of Sisters of St. Joseph of Peace, actively retired, 75. ***Six months***

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Dorothy Hennessey, Gwen Hennessey and Rita Hohenshell

Hazel Tulecke

77, Yellow Springs, Ohio. Retired, mother of four. ***Three months***

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PO Box 6000
Pekin, IL 61555

Lois Putzier

69, Tucson, Arizona. Union organizer. ***Six months***

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FCI Phoenix
37900 N. 45th Ave.
Phoenix, AZ 85027

Rita Hohenshell

76, Des Moines, Iowa. Retired, mother of four, grandmother of five. ***Three months***

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Pekin, IL 61555

Elizabeth Anne McKenzie

71, St. Paul, Minnesota. Retired teacher, Sister of St. Joseph of Peace. ***Six months***

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Pekin, IL 61555

Mary Alice Vaughan

68, White Bear Lake, Minnesota. Retired elementary school teacher, former Sister of St. Joseph of Peace. ***Six months, $150 fine***

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FPC Pekin
PO Box 6000
Pekin, IL 61555

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
"I would like to offer you this peace crane and I look forward to the day when you too are able to cross the line and interfere with the kind of horrible human rights abuses taught at the School of the Americas." -- Clare Hanrahan to judge after sentencing						**1** **2000**: Clinton leaves decision of whether to build a missile defense system to the next administration
2 **1957**: Arkansas Gov orders Nat'l Guard/ State Police to prevent desegregation of Central High School	**3** **1999**: Study shows gap between richest/ poorest Americans widened in past two decades; still growing	**4** **1998**: Clinton's sorry **1999**: Israel's Barak and Palestine's Arafat sign agreement toward a permanent treaty	**5** **1999**: Children are eating veggies, but it's mostly chips and fries **2000**: Evergreen Ballroom blaze is arson	**6** **2000**: Citigroup buys First Capital Corp. for $29.5 billion **2000**: Novell Inc cuts 16% of workforce	**7** **2000**: Qwest announces intent to eliminate 11,000 jobs in West after its purchase of US West	**8** **2000**: BIA director Kevin Gover apologizes for the agency's "legacy of racism and inhumanity"
9 **1999**: CIA report claims Iraq and Iran may join N Korea in presenting a ballistic missile threat to the US	**10** **2000**: Palestinian leader postpones declaration of independence to try another round of peace talks	**11** **1997** - CDC announces AIDS between 1995 and 1996 dropped to 2nd leading cause of death for those 25 to 44	**12** **1932**: Unemployed seize food in Toledo **2000**: Algae bloom on Black Lake leads to advisory by County	**13** **2000**: After 9 months in solitary, Los Alamos scientist Wen Ho Lee is released with an apology from the judge	**14** **1972**: United States halts a three million loan to Uganda after Idi Amin praises Adolf Hilter	**15** **1963**: The 16th Street Baptist Church bombing leaves four young African-American girls dead
16 **1997**: Slade Gorton w/ draws legislation provision denying Native-americans tribes protection from lawsuits	**17** **2000**: Scientists announce herpes vaccine that works only in women who have never had cold sores	**18** **2000**: Two-year Kaiser Aluminum strike ends; agreement allows 500 layoffs and modest raises	**19** **2000**: Olympia: 100+ seize Democrat's hq in support of U'wa of Colombia; Gore family owns Occidental stock	**20** **1962**: Gov denies James Meredith admission to U of Miss **2000**: July trade deficit hits $31.9 billion	**21** **2000**: Thurston County planners recommend that bid to build asphalt plant in the Nisqually Valley be denied	**22** **2000**: Clinton sells oil from nation's reserve **2000**: Kraft recalls Starlink containing taco shells
23 **2000**: NBC and Fox networks will not air first presidential debate **2000**: 8,000 attend Nader rally in Seattle	**24** **1996**: Washington state is rated # one for carcinogens discharged into the state's water	**25** **2000**: WTO protesters blacklisted at Czech border, prevented from IMF and World Bank summit in Prague	**26** **2000**: Supreme Court returns Microsoft antitrust case back to lower court; decision was not explained	**27** **2000**: IMF/World Bank summit finishes day early. Claims protesters had absolutely nothing to do with it	**28** **2000**: RU-486 is finally approved by US **2000**: 11,046 plants and animals species are at risk of extinction	**29** **2000**: Hanford: high-level nuclear waste was buried four miles from Columbia in bottomless barrels
30 **1999**: Fed judge approves Boeing's $15 million settlement of discrimination lawsuit to black employees						

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Astrology and the Revolution

Jen Card

Astrology is giving us a sign of the times. As opposing forces clash in the streets of Genoa, on the steps of the capital and in the ancient redwoods, Pluto and Saturn oppose each other in the heavens. It's the law of synchronicity, as above, so below. It is the eternal marriage of the microcosm and the macrocosm.

Astrologically speaking, Pluto and Saturn are two heavy hitters. Both deal in the realms of authority, power and change. When the two create an opposition with each other every 35 years or so, these themes thrust themselves onto the stage where life plays out. We become aware of power struggles, even if they have been there for years.

Saturn rules physical as well as metaphorical structures, bodies of authority (police, government) laws and rules. It's the tried and true, the "way it's always been." Saturn structures can be very hard to change, mainly because of one of Saturn's many guises, Father Time. Once something has been a certain way for some time, it comes to be seen as natural. Saturn's structure can lay the foundation to a way of being or way of operations.

Pluto is the newest kid on the block, having only been discovered in 1930. Mythologically it is Hades, the lord of the underworld, the god of death, transformation and rebirth. Pluto is the cosmic recycler, and when he is active in your chart it is a guarantee that things will never be the same.

From our perspective here on Earth, Pluto and Saturn have a very short history of oppositions with each other, this being only the third since Pluto's discovery. It is interesting to note that many Astrologers believe that we discover a planet only when we are ready to understand the depth and complexity of what is represented by that planet. It is no coincidence that headlines announcing scientists first splitting of the atom, an event heralding the birth of nuclear weapons was hot on the heels of Pluto's discovery. Welcome a new era of death, devastation and transformation, as well as all time highs in the lust for power.

Pluto was discovered during an opposition with Saturn, and headlines surrounding the event are telling of the relationship between these two. The Great Depression saw the death of many structures during this time – structures of business, security, finance and life itself. In 1932, as a result of the Depression, America saw the failure of 1,161 banks, the bankruptcy of nearly 20,000 businesses and 21,000 people committed suicide. Other current events of the time include:

- The conviction of Al Capone, a very underworld character.
- The state of Nevada, having passed a six-week residency law for divorce seekers, becomes a haven of divorce.
- The Chang River in China bursts a dam causing fatal damage in the form of floods, famine and mass death.
- Salvador Dali paints the famous dripping clocks (Saturn is Father Time) called "The Persistence of Memory."
- Unemployed Americans demonstrate at the White House demanding a national program of employment at a minimum wage and are turned away.
- In an act of civil disobedience, Gandhi begins a "fast unto death" to protest British treatment of India's caste.
- FDR pledges a "New Deal" to desperate America and is elected to the first of four terms.

The next Pluto – Saturn opposition we experienced lingered around the time period of 1965-1966. Top stories include:

- Nelson Mandela is sentenced to life imprisonment.
- Surgeon General releases a report that links smoking with lung cancer.
- The first Chinese atomic and hydrogen bombs are exploded, giving China the recognition as a world power.
- The National Organization for Women is formed.
- Department of the Interior publishes its first rare and endangered species list.
- Malcolm X is shot and killed in Harlem.
- The Vietnam War escalates; American bombing of North Vietnam begins.
- The Black Panther Party is formed amid increasing dissatisfaction with non-violent protest.

Know that we are all in this for common reasons, and that we are in it whether we want to be or not. This is a revolution.

What parallels can we draw from these two past eras to get a sneak peek into the current Pluto – Saturn opposition? One really doesn't have to look further than our current (independent) headlines. In these times of conspicuous international protests against destructive forces such as the IMF/World Bank, WTO and the G8, the most common debate is the use of tactics, violent vs. non-violent. To make matters a little more complex, no one can agree on what exactly constitutes violence. Is property destruction violence? Is the deforestation of the planet violence? Is the suffering of human and non-human inhabitants of this planet in the name of production violence? Is the smashing of a window considered violence? Is the imbalance of officers killing blacks over whites violence? Which acts of violence do we punish? Who do we see as a criminal?

The last two Pluto – Saturn oppositions were no strangers to the debate on tactics, and it is obvious that we have not reached a general consensus. Tactics and weapons are a key theme. More weapons equal recognized power, as in the case of China in the sixties.

Weapons of mass destruction take the form of both bombs and "privileged" groups of "leaders" making decisions and laws that negatively affect entire nations and the environment. There is a new twist to the issue of weapons as those for use against protestors are rumored to be developed and ready for employment. Power struggles are inherent in the word "opposition." It's an "us vs. them" situation no matter how you look at it. Big money vs. the ancient Redwoods. Police vs. African American males. The theft of a "democratic election" vs. the will of the people. Advertising vs. the ability to think for yourself. Apathy vs. action. Politicians vs. Noble prize winning scientists warning of irreversible environmental damage. These are not new stories, not new issues, but we've cycled 'round again to paycheck time. Situations come to a head, issues elevate to a standoff and that is where we find ourselves now, in opposition.

Pluto promises a transformation, but Saturn promises that change won't come easy. Saturn indicates a tendency for things to move slowly and a wisdom that the payoff will come down the road. Saturn rules foundation and structure, and the foundation to this structure is solidarity. The stronger our foundation the more complex can be the designs of our structure. Know that we are all in this for common reasons, and that we are in it whether we want to be or not. This is a revolution. Raise your kids, your crops and your fists in solidarity to each other and to Mother Earth.

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Why Capitalism Failed, Part I
Going to Meet the Man, 21st Century Style

Paul Ortiz

It is not oppression, poverty and despair that causes revolutions; it is the possibility of a new society, a possibility of ending alienation; nobody could be bought off from that by the fact that he has his own house, in the city or in the suburb, it really doesn't matter.

—C.L.R. James

Capitalism is in big trouble. The "Big Three," Japan, the U.S., and Europe are on the brink of economic meltdown. In recent months the leaders of these countries have warned of the possibility of a global economic depression unless their whims and fancies are successfully imposed on the rest of the world. Most of the world has been grappling with economic disaster for years if not decades. Scott Adams, inventor of the comic strip "Dilbert" likes capitalism because, as he says, it "creates more losers than winners" thus generating new fodder for his strip. This may be material for cynical humor but it is also recipe for a revolution. Even if the Big Three recover—and they have done so historically by leaching off of the "underdeveloped" world—the legitimacy of the current economic system has been dealt a terrific blow.

In recent years it has become more apparent to larger numbers of people that the free market can no more deliver democracy than it can deliver food and life-saving medicines to areas of the world that desperately need all of these things. Capitalism more often serves as an impediment to the flow of free thought (hoarding of "intellectual property rights" is the tip of the iceberg) than a facilitator of it. As Scott Adams shows every day with his comic sketches, "market pressures" act as barriers to creativity, individual dignity, and freedom. Meet capitalism, the god that failed.

The mounting protests against the International Monetary Fund (IMF), the World Bank, the Gang of Seven (G7) and the banks that underwrite the transfer of wealth from the poor to the rich signals the development of a new movement against the crimes and pathologies of capitalism. The physical walls that nations have built around these summits of privilege and mammon are as ominous as the Berlin Wall was.

And, while it took decades for the people of East Germany to finally break through the wall that kept them down, it was a matter of hours before thousands of protesters breached similar structures in Quebec and Genoa. This signals a critical advance, a new stage of the historical development of democratic thought and action. Free of the constraining and warped ideology of Stalinism, today's protesters will make advances in egalitarian movement building that their ancestors scarcely dreamt of.

Equally important, the Europeans and the Americans are approaching the intellectual level of their formerly colonized and enslaved counterparts. Activists in countries like New Guinea, Bolivia, and Mexico have been launching freedom struggles against global capitalism and its demands to destroy their public sectors, their educational systems, and their lands for generations. The protests in Seattle, Goteborg, Sweden, and Davos, Switzerland represent a maturing of so-called First World thought on 500 years of capitalist underdevelopment.

Instead of welcoming these newest protesters into the fold, however, some critics deprecate the anti-globalization protesters in Genoa and Quebec as being "too white." Instead, we all should be breathing a wry sigh of relief that our white brothers and sisters are finally coming home. Anyone willing to suffer the violence meted out by governments who send out paramilitary forces to protect these summits for capital accumulation deserves high praise.

The God that Failed

To speak of capitalism in the past tense may seem odd in an era when self-styled "capitalist tools"—such is the boast of *Fortune* magazine—push a message of "no alternatives" and "no way out." In spite of the global economic downturn, academics, public policy experts, and others continue to churn out the "End of History" papers, books, and interviews to show that mounting wealth inequality is an unavoidable fact of life. Funny, I was taught that it was the *Marxists* who were rigid economic determinists!

some critics deprecate the anti-globalization protesters in Genoa and Quebec as being "too white." Instead, we all should be breathing a wry sigh of relief that our white brothers and sisters are finally coming home

In this series of essays we will show that capitalism has approached a dead end. The evidence suggests that most of the readers of this essay already know this but are afraid to think the unthinkable. (The only difference may be that people seeking to build a new society dream of real alternatives while defenders of the status quo call for more police and prisons.) Like medieval Christianity, the present economic system may endure—even for a hundred years perhaps—but this cannot conceal the fact that capitalism is a decaying ideology. Those on the left and right who speak in tones of reverence about the "victory" or the "dynamism" of capitalism are leading us down the wrong path. In the shadows of the night a vampire may appear vibrant with energy after it has sucked the blood out of the living. Yet, the vampire is still dead. Millions of people across the globe are learning how to turn on the light and see the creature for what it really is: a plague on humanity.

Why such a critique? It is necessary to come to grips with the greatest generator of injustice in modern times: capitalism. This does not imply that specific struggles such as fights for worker control, feminism, indigenous rights or against white supremacy and homophobia should take a back seat to a campaign against capitalism. That would be absurd. Yet, once we understand the role that capitalism has played in perpetuating inequality, oppression, and unhappiness over the past five hundred years, we will be better prepared to build bridges between social movements across the earth confronting the same kind of problem: the debauchery of organized capital.

The accumulation of capital—in loose terms, the way money is invested—is at the bottom of hundreds of different global social problems and the sooner we understand this, the sooner we break out of the narrow and outmoded frameworks we are currently using to understand the way the world works.

One example at the outset will demonstrate this. After the people of East Germany tore down the Berlin Wall in 1989, conservatives and "new" liberals in the US renewed their efforts to urge their constituencies to think of racism as an aberration safely consigned to the unfortunate past. To a remarkable extent, they succeeded in this endeavor. How?

According to the "Washington Consensus" and its policy instruments such as the North American Free Trade Agreement (NAFTA), the fall of Communism ushered in a triumphant capitalism where all attempts to achieve equal justice before the law would now be submitted to the grand jury of the free market. According to their logic, the "rational" free market does not discriminate because that would be unprofitable. Therefore, the best way to fight racism is to embrace capitalism. Thus, President Clinton's obsession with shrinking "government as we know it." Thus, the call among some former leftists to end affirmative action and to let the market renew America's commitment to meritocracy in the workplace. (As if there was any period in U.S. history prior to the passage of the 1965 Civil Rights Act when hiring in the workplace or college admissions was determined solely by merit!)

Bill Clinton was very consistent in embracing market values and followed his principles to the bitter end on this point. He should be saluted for his consistency. Many good progressives toil in his shadow. They fail to understand that when the free market becomes the ultimate judge of human conduct, all discussions of "equality" become discomforting at best, and taboo at worst. Count the number of times the term equality is used in the 1960s and 1970s. Now fast forward to the 1980s and 1990s. Chart how the term devolves from its most powerful evocation "equality" to the dreary "equality of outcomes" to the reactionary "equality of opportunity."

The reason for the devolution is simple. Capitalism generates inequality. The few profit at the expense of the many. There is no equality of opportunity in a world where a full seventy percent of all "new" wealth is inherited. Within the nation or across the globe the same dynamic is at work. Unfortunately, the left (at least in the United States) has retreated to such an extent that it refuses to recognize the obvious: capitalism is out of touch with mainstream American values. According to progressive scholars Joel Rogers and Ruy Teixeira, these values include "achievement and hard work...patriotism, democracy ...fairness, individual achievement, and caring beyond the self..."

Capitalism conditions us to mock these values. We may try to hold these values, but we understand that in capitalist America "life is not fair," "the boss makes the rules," and "you should look out for number one." None of these common truisms square with democratic values, community, and human dignity—core values that the majority of people would like to be able to live out.

Rogers and Teixeira, in their important book *Why the White Working Class Still Matters* go on to list some of the major social problems plaguing contemporary society. Here, they are right on target: "The health insurance situation is becoming more, not less, precarious. Providing for a secure retirement is becoming more, not less, difficult...Getting the right education and training is becoming more challenging...Resolving the tensions between work and family life is becoming more daunting ...Competing in a global economy is making it harder, not easier, to ensure one's family a decent standard of living."

Well and good. The authors might be expected to go on and name the perpetrator of these inequities: Capitalism. Instead, Rogers and Teixeira dodge the bullet and go on to name a solution for our problems: activist government. But what do we gain by embracing activist government in a profoundly undemocratic and racist society? When we begin to examine the ways that capitalism foments repressive and racist institutions and mentalities, we take a step on the path to a new emancipation.

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Hughes: Candidate for Olympia City Council

Tristan Baurick

He's a Greener and a May Day organizer and he's out for a seat on the Olympia City Council

He's not on the Chamber of Commerce or any board of directors, nor has he ever held public office. At the age of 23, Steve Hughes wants to bring his alternative politics to the more mainstream venue of the Council.

Running on four primary issues - walkability, affordable housing, living wage jobs, and police accountability, Hughes hopes to nab incumbent Jeanette Hawkins' Position 7 seat on the Council.

Hughes graduated from Evergreen in 2000 and is currently employed at the Mud Bay Grainary. He recently stepped down from his secretary post with the Olympia International Workers of the World to devote his energy to the campaign for a spot on the Council.

TB: *Why'd you decide to run for office?*

SH: I decided to run for office because I think, currently in Olympia, there are a lot of issues playing out that need to have attention drawn to them. I think a lot of the City Council members are either putting up a noble effort to be on the right side of some of these issues and have been stymied in those efforts, or there are a lot of [Council members] who are going with the flow and allowing some projects, that I'm opposed to, to go forward.

I'm also running because I think something can be gained by focusing attention and energy on the local institutions and putting forth alternative ideas that represent a progressive and radical agenda. I'm running to bring out these ideas. I'm running to connect with people who otherwise wouldn't be hearing about these ideas.

I'm also running to win. I am running to win because I feel like if you don't run a campaign to be competitive then you run the risk of putting forth great ideas and demonstrating how hollow those ideas are and how little support they have. We have to find ways to connect good ideas with people out there who would be sympathetic if they could hear them. So, I feel like I'm running to win and I'm running on my principles at the same time. And I think its possible.

TB: *What are some of the major issues that you feel are not being handled by the City Council that you really want to bring out?*

SH: I would like to clarify that the City Council has not completely fallen down on the job here. I think they've done a lot of good things and I think more can be done.

TB: *In what areas do you want to push harder?*

SH: The first one is walkability, [which is] the concept of being able to walk from place to place within the city as a defining concept for development. If you can't walk it, you shouldn't build it. We shouldn't create an investment situation where it's easier to build and supply sprawl than it is to build in the city. We should invest in creating housing for mixed incomes within the city, revitalizing the city not with projects like convention centers and things that will gentrify entire neighborhoods and bring auto traffic even more than there already is. We should make the city a walkable place, a place where people feel safe to be in the streets.

TB: *Why is walkability so important to you?*

SH: Walkability is a word that encompasses a lot more than the concept of waking. If you can walk places, they're livable. The reason they're livable is because you remove the domination of cars from the scene, which has tremendous environmental implications. It has tremendous implications towards countering sprawl. It decreases impermeable surfaces when you narrow roads and reduces storm water runoff. It has implications for making space open for bikes as well as pedestrians. To me, walkability is a word that encompasses a lot of what is possible with an urban perspective on environmentalism. How do we make the city so that it isn't counter to the environment? How do we retain the convenience and the amenities of the city [but] not make it a place that is working against a sustainable world that we want to live in?

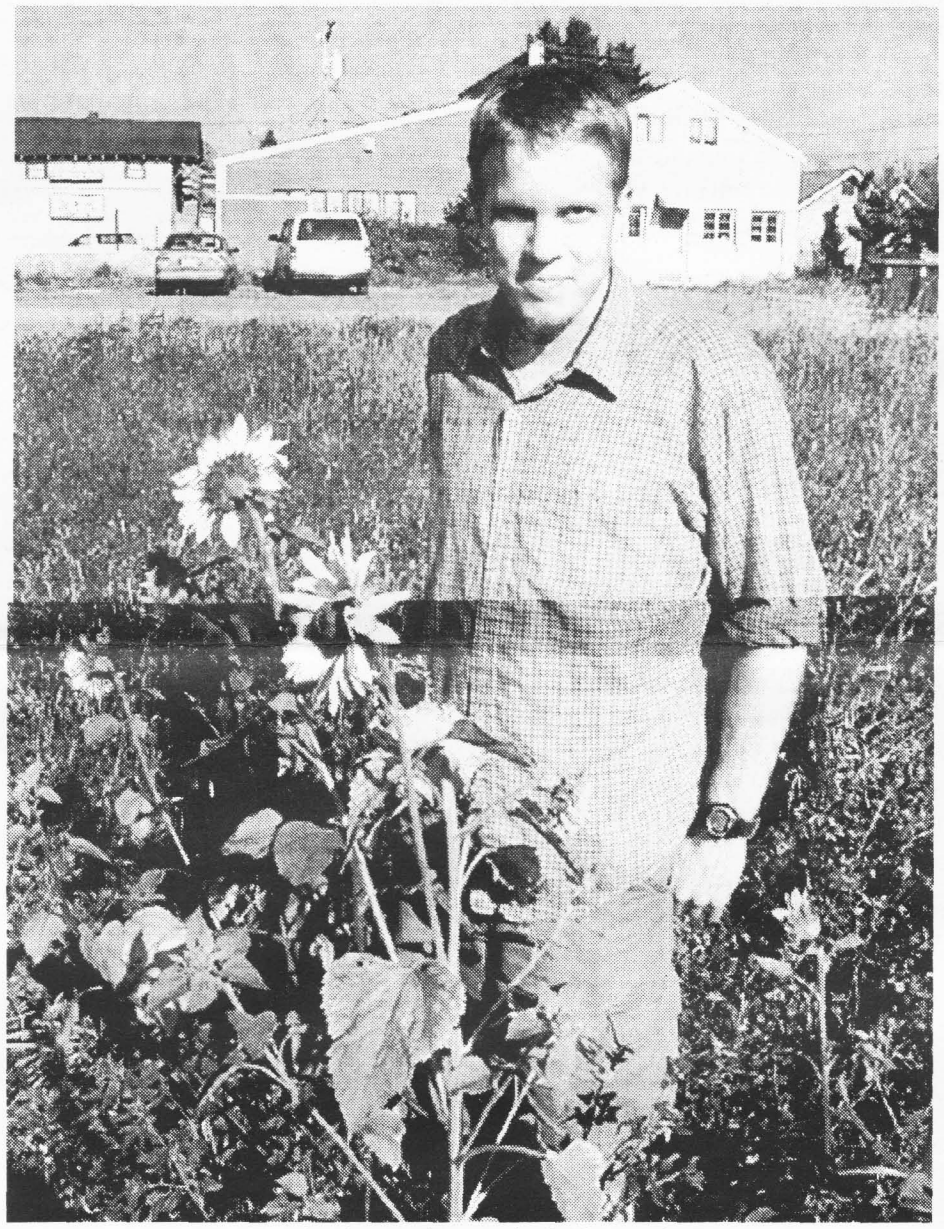
The second point I'm running on is to use housing and land trusts.

TB: *What are land trusts?*

SH: A land trust basically gives individual landowners the option to preserve their land for the future by removing it from the speculative market. They give up the right to develop it and, in turn, it's protected forever. It can work in a couple of different ways: Individual landowners can choose to preserve their land as it is, or groups can buy up land and put it in trusts, which basically means you put it under the control of a board of directors. Democratic safeguards are put into place to prevent any one person from trying to sell off the land. It's a communal concept of land and it takes [land] away from the power of the market.

[Trusts] work the same way with housing. The way it can work is that people can purchase houses, as they do with land, and put that into trusts and the control of a board with a guarantee that it won't be sold off and demolished to make condominiums -- so it protects affordable housing. It offers a counter point to market pressure.

The third platform issue the campaign is running on is the creation and support of living wage jobs and the support of small businesses. And I think this, like the walkability issue, is sort of a litmus test for the kind of development we want to encourage in the city. If we were to stop all development for a second and say here's what we want, we should go with that. We need to have an idea of what we want and develop with that in mind. What we want are living jobs. We don't want minimum wage, service sector jobs. Or if they're serving sector, we want them to pay a living wage. We want there to be dignity in all the kinds of work we do.



Steve Hughes standing amidst Sunflowers that have sprung up from the controversial City-destroyed MayDay garden

TB: *What's a living wage?*

SH: The state of Washington defines a living wage at $10.23 an hour, I believe. At the same time they define minimum wage at like $6.71 an hour, so there's a big difference between minimum wage and a living wage. I know I'm working for less than a living wage right now. I'm making more than minimum wage but I still qualify for food stamps, should I decide to go that route. And there are a lot of people out there that are in that same boat. I was actually just talking with people at work today about that -- how we all qualify for food stamps. Every single one of us. And that's not a benefit to the long-term health of the community when people can't even afford to stay in their own town. Like myself, I'd like to stay here but I have to be able to afford to say here. So when you're talking about development with the idea of living wage in mind you can question the kind of business we're inviting to this community, and giving the right to do business here. Are they going to be bringing a living wage, are they going to be giving back to the community -- or are they going to be strip-mining it for all of its resources, its cheap labor and for as much tax subsidies as it can possible milk out of the us?

TB: *So, I think what you're saying is that you would try to keep out the businesses that want to pay people a minimum wage and somehow encourage businesses that would pay more to come to the city.*

SH: I think that inclination is already out there. I think we need to have more people talking about it, for sure, and acting on it. I think when you put this point of view forward you run the risk of being accused of wanting to just keep everybody out and you're going to ruin everybody's business here. And what I'm saying is that we need to shift the terms of the debate all together. If Target wants to come in here, or if Westfield Shopping Town [aka Capital Mall], which is a multi-million dollar corporation based in Australia and is worth so much money you can't even shake a stick at it, wants to come into this town and say, 'Oh we can't pay a $750,000 waste water treatment system as part of our expansion' and we [answer], 'Ok, we won't charge you that.' -- that's a subsidy. They can afford that! They make millions and millions of dollars every year and they take a lot of money out of this community in terms of revenue.

TB: *Do you have some thoughts about what you want to do to encourage living wages? Do you have some concrete plans for that?*

SH: Coming from a union perspective, I think workers need to organize for themselves. They can't wait for the government to do it for them. However, having said that, I think there's a role that can be played in building a grassroots movement for a local political office to raise the [living wage] issue in people's minds [and] organize around it.

I'll also say that I have ideas in mind of ways that city government can play a role in protecting workers. The city of Santa Monica recently passed a resolution requiring beach-front hotels to pay a living wage of $10.75 an hour, and that's if the company provides benefits. If they don't, it goes up to like $12.75 an hour. And these are workers that are predominantly in the hospitality industry, predominantly immigrant labor, or just low wageworkers in general. The living wage movement is picking up strength throughout the country and what [these cities] usually do is say, 'Any industry in the city that receives direct [financial] support from the local government has to pay a living wage as a condition of your receipt of money.' What Santa Monica did was take it a step

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(Hughes, continued)

further towards redefining the debate about subsidies. [Santa Monica] said, 'These hotels are receiving indirect subsidies because we create a business climate that encourages tourism. We zone the beach in a certain way that benefits hotels. Therefore, because we're giving you these subsidies, you have an obligation to give back to this community in the form of a living wage.' That's shifting the debate. That's developing new vision for what's going on in our community. Who's receiving the indirect subsidies in this community? Who's receiving the direct subsidies? Let's hold them accountable. [Santa Monica is] a model that's already out there being implemented. I think we can learn a lot from looking at that.

TB: *So basically, walkability, land trusts, and the living wage are your three main points.*

SH: Yeah, and I would like to add another issue which I've been thinking about more lately, in light of recent developments in the city. I think police accountability is crucial. There was just a report released that indicates 25 percent of Olympians feel afraid of the police here in town. And we have, at this point, very limited accountability structures put into place for the police department. So, I think one of the things I would do on the City Council is push for full police accountability. [I would] institute a civilian review board that has subpoena power -- ability to call witnesses, and the power to enforce regulations. [The reveiw board's] budget would be directly tied to the budget of the police department so [aceountability] becomes an economic issue. If the police department has too many instances that have to go through the accountability process it raises the level of money that is being taken out of the department's budget. It holds them fiscally responsible. If [the police have] repeated instances of misconduct that has to go through this accountability process and they lose an officer because they can't afford to keep him, it creates fiscal accountability between the public and the police force. This is another important issue that's becoming my fourth point. It came up late, but I think it's an issue that needs to be looked at. There's momentum in the city to continue addressing [police accountability] beyond what's been happening so far.

TB: *What are some of the major challenges you think you'll face before the election?*

SH: The first challenge is to make it through the primary. We have to finish at least second on the primary. I think we have a pretty good chance of that if people turn out to vote, September 18th.

TB: *You're up against Alfonso Botana, Prophet Atlantis, and Jeanette Hawkins. If you can beat out Botana and Atlantis, then you're up against Hawkins. What do you think your chances are of making it to the finals?*

SH: Well, I think they're pretty good, in the sense that we have organized a campaign that is touching a lot of different parts of this community. A lot of different people are taking on different roles. This is a group effort for sure.

Prophet Atlantis has got something going for him in that he's got name recognition. I know a lot of people who just don't want to vote for the person they know is going to win and end up voting for Prophet Atlantis. The message I would like to convey is that there is somebody out there they can vote for who's also an alternative.

TB: *Tell me about Jeanette Hawkins and why you think you'd make a better City Council member.*

SH: I think it starts on the issues. Whether or not people agree with me or not on the issues is their decision, but, as I said, I'm running on the idea of walkability and living wage jobs which, for me, puts me in opposition to the convention center being proposed by the Port of Olympia.

TB: *And the convention center is something Hawkins supports?*

SH: Jeanette Hawkins is a supporter of the idea. She's also married to a Port Commissioner, who's proposing the idea, so I can't imagine she would have a change of heart all too quickly on that one.

I see the convention center as a boondoggle of an idea. We're going to be subsidizing this thing annually -- up to a quarter of a million dollars a year. As they say [about] public/private partnerships: 'The public bears the cost while the private makes the profit.' The convention center is being negotiated in complete secrecy right now. At this point, nobody knows who this unnamed developer is. I think [the convention center] is a car magnet. It's going to bring so many cars to downtown and create so much congestion that nobody is going to want to come downtown at all. People don't walk to convention centers, they drive to convention centers.

To me, walkability is a word that encompasses a lot of what is possible with an urban perspective on environmentalism. How do we make the city so that it isn't counter to the environment?

The economic benefits are questionable. I'm afraid of the amount of subsidies put next to what, to me, is the risky field of building convention centers in small cities. Everybody's doing that now. Everybody and their dog want to build convention centers. At some point we're going to have too many and there's not going to be enough business for anybody. Is it really the wisest thing to be doing – to throw our hat into a possibly saturated market?

The proposal I'm putting forward for the site is to put downtown housing there. Get people living downtown. They're the people that are going to sustain over the long haul. They are the people that are going to be creating a downtown that people want to be in. The convention center would lead to gentrification. It would force out the low income housing that's near there now. It would create a worsened homeless issue by forcing the people that are currently there out of that area. The support of a convention center, to me, is not the stance of somebody who is committed to building a sustainable world. It's about putting a feather in Olympia's cap. It uses the same logic that people use to build sports stadiums: 'Oh, you don't have one? Aren't you embarrassed you don't have one? Oh my goodness, everybody else has one, why don't you?' That's asinine.

So, that's an issue where I differ with Hawkins. Another issue where I differ with Hawkins on is the proposal to build a link from Highway 101, through Cooper Point, and through the West Side neighborhood along Decatur Street. It's being called the Decatur Link. The city is talking about redefining Decatur as a "major collector", which would mean it would handle anywhere from 4,000 to 15,000 cars per day. That, to me, brings up questions about how we deal with the traffic problem. Is creating more roads going to do it? It brings forward something called 'latent demand', where [in the past] people weren't driving because it was too hard to drive. But the more roads you open up, especially major arterioles that cut corners and make short cuts, the more people are going to see it is possible to drive and easier to drive. And they just fill up the capacity, faster and faster. That has proven itself over and over in Olympia. The more you accommodate cars, the more they come.

So, I'm opposed to the Decatur Link. Jeanette Hawkins is, from what I can tell, in favor of the Decatur Link. She has a reputation as being an environmentalist in this community [but] I don't know where she stands on this. I wish she'd take a clearer stance on some of these issues because I think environmentalism can't just be about making the area pretty. It has to be about substantial, fundamental change to this society we live in. It also has to take into account the fact that people of all incomes live in a community. It's not just about making the community pretty. You have to have people living there -- not just rich people who like pretty places to live, but to have all kinds of people living in a place.

TB: *One thing people say about the convention center is that it will recharge the downtown economy. They feel that all these different people will be coming into our downtown and hopefully eat at downtown restaurants and buy from downtown businesses.*

SH: I think the way to recharge the downtown economy is to get people living downtown, and not just rich folks. You have to make a vibrant downtown that incorporates everybody. Get people living there. You need to create parking downtown because, interestingly enough, the way to people to walk is to provide parking. If it's easy enough to go downtown and park your car and do all your shopping while you walk, then you're not going to drive to Target, then drive to Top Foods, then the bank....

The way to revitalize downtown is to create places where people want to go. That means keeping the waterfront public. That's another issue where I feel Jeanette Hawkins has come down on the wrong side. She wanted to build market rate condominium housing on the lot right at Percival Landing. We need public waterfront. We need places where people can go and recreate to revitalize downtown.

I think downtown is critically important, but we also have to take that approach to other parts of the city. We have to take that approach to the neighborhoods. I've lived on the West Side my entire life in Olympia and I've seen development go just crazy out here on big strip mall after another. We have a double standard here. We have to have an approach towards revitalizing Olympia which creates walkable neighborhoods, walkable urban areas, places where people can go, open space, affordable housing. [We don't need] fancy-dancey projects that make us look really pretty to outsiders. We need to commit to the people that live here.

TB: *I did a story on the Downtown Intergenerational Garden that's at the proposed convention center site right now. In doing that story, I find out that it's zoned for commercial, light industrial, marine and other uses that completely leave out housing and gardens. So I don't know how hard that would be to change zoning, but...*

SH: I find it ironically humorous that we can't think of changing zoning. I know there are rules, but rules are meant to be changed when needed. The Port of Olympia right now is getting into the golf course business. [We should have] housing that benefits the public – not just the people who can afford green fees.

TB: *Right. They've proven they can make exceptions because the garden is an exception. But it's a month-to-month lease thing. They're just letting them stay there until they find a big-money source.*

SH: I find that garden really interesting, knowing the people that are working on it and making it happen. I read in *WIP* that they signed an agreement that they wouldn't make a fuss when they had to leave. I don't blame anybody for that but I think it is interesting because the Port does recognize how potent of a symbol that garden really is, just like the garden over at Harrison and Division, even though it lasted a day. It's symbol of what we could be doing with our city. And they realize if a fuss were made about that spot they'd be in trouble. That garden is a statement beyond just being a garden. It is a visual representation of a world that we could be having. I think it reveals their insecurity when they silence people from raising concerns.

I guess what I'm doing with this campaign is saying we need to be raising these issues in local politics. We can't let them define what we can and can't talk about and what can and can't be done.

TB: *So you're 23, you're a pretty young candidate. How do you think that's going to work for you?*

SH: How's it gonna work for me? I've got endurance on my side! I can burn the candle at both ends! (laughs) I can stay up till one in the morning...answering e-mails (laughs) and then get up the next day at 6 and start again! Besides that, I mean, I'm not necessarily a product of my age. I could be 40 and still be somebody that's renting and working for less than a living wage, but I am renting a house and working for less than a living wage. I have that experience to draw from.

TB: *So you think you would give the City Council a different perspective that they don't have right now?*

SH: I would hope so. I think it would give not only the City Council, it would give people who thought of the city council in one way a whole new perspective. I have run into this attitude of, 'Oh, you work as a sales clerk, you operate a cash register and you lift bags of dog food for people...you're running for city council?' They have this confused look on

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Our Government's War on a Weed: A Colombian's Perspective on the Drug War

Interview with Yul Rivera By Megan Davis

Yul Rivera is a Colombian-American man who moved to Olympia last fall in order to go to Evergreen. In spring he founded the Olympia Colombia Committee, with goals to support Colombian peace and justice movements while opposing the U.S. "War on Drugs" which funds military operations in Colombia. One evening over pizza, I interviewed him about the U.S. Drug War and its actual effects in Colombia.

Megan: Why don't you start off by telling me who you are, where you come from, and why you do what you do?

Yul: I'm a person, an individual, that is here, and I'm Colombian, no? I'm here just like any other person that migrated at one point or another, but belongs to a certain place, like a lot of the people in the United States that are from Europe or Africa or Asia, or other parts of Latin America. My mother brought me here when I was a kid. So that's why I'm here, paying taxes somewhat [he laughs], wanting to go to school. I was born in Colombia, in Pamplona, which is northeast of the Cordillera Oriental.

Megan: How did you first learn about the U.S. intervention in Colombia?

Yul: Somehow we're taught, somehow we find out. There was always this talk as far back as I can remember about the yankee imperialism of the United States, because we have a history. The United States wanted a canal so they helped the isthmus separate from Colombia by setting up a puppet government in Panama. So as far as I can remember it's been yankee intervention.

Megan: When did you start doing political activism on Colombia?

Yul: Plan Colombia! These two words changed me. The best accurate way to describe the Plan Colombia that I can think of is something that I read on a billboard in Colombia: "Plan Colombia -- los gringos ponen las armas, Colombia pone los muertos." You do the translation.

Megan: How do you see U.S. intervention affecting your family and community in Colombia?

Yul: By now there's two million people displaced. Two million people of forty million people -- 5% of Colombia's population -- are displaced. The displaced are people that don't have a home, don't have employment. They tend to crowd towns and cities. Keep in mind that the state doesn't have a strong presence in forty percent of the country.

So you have those factors that are going to affect a small country, any time, any town. In our town it used to be safe to be out around two to five in the morning. People are more cautious now. Crime has gone up, kidnapping has gone up. There's a kidnapping probably a couple times a month.

Megan: Which groups are doing the kidnapping?

Yul: It depends on which day of the week it is. It's how groups get money for arms, for intimidation. The point is my town is not safe anymore. There's a fear of, "Who's next?" My family's not safe. My neighbors' families are not safe. And the displaced people are at the worst risk. They're hungry. What do people do when they're hungry? They steal. Another alternative is to join a group that would feed you -- any armed group, whether it's the state, the far right, or the left. They can't save civilians lots of times because the state's presence is weak, so they don't have shelters or a social net to get jobs, get trained, get an education. So that's the state my family has to live in. They're not displaced but they live in that context.

Megan: So, you ready to talk about the War On Drugs? (laughter) The way I see it is, basically, the U.S. government's drug policy is focused on outlawing most drugs, punishing drug users and dealers here in the States, and promoting violent military operations in drug producer countries like Colombia. Can you talk first about the effects of the War on Drugs in the United States?

QUEREMOS LA PAZ FUERA LOS VIOLENTOS
NO MAS DESPLAZAMIENTOS FORZADOS RESPETO ALOS TERRITORIOS INDIGENAS Y CAMPESINOS

Columbian farmers protest displacement

Yul: The War on Drugs is a failed policy. Today in the United States the drugs are more pure, the amount of people in jail because of drugs has increased dramatically, there are less clinics for drug addicts to go to. There are people being turned away because there aren't enough facilities, because most of the money goes toward police. Because it's a war. It's an offensive.

Megan: So what are the effects in Colombia of our efforts to stop coca production and export there? Is it working?

Yul: The answer is no. The exportation of coca has increased. The ways of smuggling cocaine to the U.S. and European markets have become more high tech. The narcotrafficers have become more

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Timeline of U.S.-Colombian Struggle

1868 U.S. troops intervene in Colombia
1873 U.S. troops intervene in Colombia
1885-1904- U.S. sets up Puppet Gov't in Panama. The Isthmus separates from Colombia. The Panama Canal is built.
1895 U.S. troops intervene in Colombia
1901 U.S. troops intervene in Colombia
1902 U.S. troops intervene in Colombia
1928 Banana workers strike in Colombia against United Fruit Co., and 1000 workers are killed. This would typify the relationship between the U.S. and Colombian governments and poor workers. Young liberal Jorge Eliecer Gaitan investigates the Massacre and becomes Colombian working class hero.(This is the massacre which Gabriel Garcia Marques described in One Hundred Years of Solitude.)
1948 J.C. Gaitan is assassinated in Bogota. This is known as "El Bogotazo." It sparks what is known in Colombia as "la Violencia," a ten year period of violent conflict between the liberal and conservative political parties, during which 200-300 thousand Colombians are killed.
1955-1957 Liberal revolutionaries organize against the conservative "pajaros" who massacre them to steal land. One of the liberal revolutionary leaders is Pedro Antonio Marin, who changes his name to Manuel Marulanda Velez, and is more commonly known as "tirofijo," or Sureshot.
1958 The Liberal and Conservative parties agree to share power. This arrangement is called the National Front and lasts for 16 years. All other political powers are excluded.
1962 A U.S. Special Warfare team recommends that the Colombian Army use the same counterinsurgency techniques being developed in Vietnam.
1964 The gov't bombs the town of Marquetalia, Tolima to eliminate an independent republic. The offensive receives the assistance of the U.S. military which seizes the opportunity to try out napalm.
1960's Camillo Torres creates the People's United Front. The communists and "common liberals" mobilize to become the Revolutionary Armed Forces of Colombia (FARC). A second revolutionary group emerges, following Cuban-style 'foco' theory, named the National Liberation Army(ELN). A third revolutionary group, inspired by Maoism,forms and spreads towards the Atlantic coast. They're called The Popular Liberation Army(EPL).
1970s An urban revolutionary group called the April 19 Movement (M-19) emerges. This indigenous movement is inspired by the Indian prophet Quintin Lame. It's formed from the merger of the Worker's Self-Defense (ADO) and the Workers Revolutionary Party(PRT).
1974 End of the National Front. Social upheaval continues.
1978 The gov't issues the Public Safety Statute. The Statute affords ample freedom to security forces unleashing a wave of generalized repression. Disappearances, torture, and political assassination become common for the first time since la Violencia.
1982 President Belisario Betancur Cuartas initiates a peace process with the revolutionaries and a general plan for all armed groups.
1985 The Patriotic Union(UP), the political branch of the FARC, is founded. The UP wins 14 political posts in 1986. Within a month three of its legislators are assassinated.(In a ten year span 3,000 of its members are killed.)
1985 In November, the M-19 seizes the Palace of Justice in Bogota to denounce the gov't for breaking the terms of a cease- fire. In regaining the palace, the Colombian gov't kills M-19 fighters, 11 Supreme Court justices, and 90 civilians.
1986 The peace process is over. The army unleashes an assault against the Revolutionaries, drug traffickers and right-wing paramilitary groups.
1989 President Virgilio Barco Vargas declares war on drugs, advocating severe repression and extradition of narcotrafficants to the United States.
1989 Pablo Escobar,head of the Medellin cartel and member of the "extraditables",responds by unleashing a wave of terrorist attacks.
1989 Liberal presidential candidate Luis Carlos Galan is gunned down.
1990 The M-19 agrees to another cease-fire and forms a political party called Democratic Alliance M-19. Its leader, Carlos Pizarro, runs for president but is murdered during the campaign.
1990-1994 Cesar Gaviria rises to the presidency. He lifts the state of siege and rejects extradiction as a means of countering the drug trafficking. The "extraditables" declares a truce and Escobar gives himself up.
1994-1998 Under the presidency of Ernesto Samper Pizano, Colombia is "decertified" by Washington for the alleged involvement of drug money in the electoral campaign.
1995 The paramilitary groups form a federation led by Carlos Castano and funded by his drug trafficking activities. They are also known to be funded by Petroleum Corporation to protect its oil pipes. It is known as the Self-Defense Units of Colombia (AUC).
1998 Conservative Andres Pastrana wins the Presidential elections.
1999 Pastrana's administration proposes an ambitious path to a peace process, without a cease fire. Peace negotiations begin with the FARC on January 7. The ELN is excluded from the peace negotiations. The paramilitary federation AUC issues a collective threat by declaring Colombian Human Rights advocates as military targets. AUC leader Carlos Castano proposes that the paramilitaries be included in the peace talks- a move that the FARC refuses.
1999-2000 President Pastrana proposes Plan Colombia to the U.S. The plan is designed much like the post-WWII Marshall Plan. The Clinton Administration proposes a $1.3 billion military aid package. The package is approved by Congress. The plan is launched with training of Colombian battalions by U.S. Special Forces and private contractors.

(Columbia, continued)

savvy. The interconnection of financial centers and corruption is high.

Megan: At this point our government is putting millions of dollars a year into Colombia, and most of it's going to militarization and fumigation. Can you talk first about the fumigation -- What is the program, and what are its effects?

Yul: A big part of the Plan Colombia package is the fumigation program -- coca eradication by means of aerial spraying. Basically, dropping tons of chemical herbicide concoctions from a plane into coca growing areas, compliments of U.S. mercenaries like DynCorp. The herbicide used is glyphosate (furnished by our Monsato friends). Glyphosate kills a wide range of plants. It is also known as Round Up. Much of the glyphosate used in the Colombian eradication program is being applied at a much higher concentration than you would see in the States.

This is a huge, huge ecological disaster in one of the most biodiverse places on our planet, in one of the lungs of our world. Other effects are water contamination, food crop loss, humans with rashes, diarrhea, headaches, other undocumented symptoms, loss of domestic animals, and I almost forgot the coca weeds. It's sick and unbelievable what they're getting away with. There's no way in hell that the community of Olympia would let fumigation happen here. It wouldn't fly!

Megan: So now let's talk about the military aspect of the Plan Colombia. How's the military funding being spent?

Yul: They're programs to train Colombian army battalions for combat, by whatever means, to stop coca from coming to the United States. The effects are increasing human rights violations committed by paramilitaries, because of the ties between the Colombian army and the paramilitaries. They're both at war against the guerilla groups. So the U.S. military's logistics information for the Colombian army has trickled down to the paramilitary groups, and the equipment we give to the Colombian army also in cases has been known to be used by the paramilitaries. So in a sense we're training the paramilitary groups to commit gross human rights violations. The effects of all this is displacement of natives, displacement of farmers, displacement of civilians.

Megan: So what does this war we're funding, this War on Drugs, look like, and what would victory look like for the U.S.?

Yul: The War on Drugs is against all the bottom feeders. In the U.S., poor people of color and poor white people, the small dealers and their girl friends, helpless addicts . In Colombia it's complex because of the rooted economic division but nevertheless people affected by it are los campesinos (Juan Valdez look-alikes), poor people being displaced, including indigenous groups, and civilians like my family. Keep in mind that over 50% of the country is under poverty levels. But if we were to "walk the talk," this is how it should look like in my opinion: Get all the bad corrupt big players. A war against all the people that are in bed with the super-sophisticated institutionalized illegal drug smuggling system, all the Latin American players and the North American players. Financiers, lawyers, politicians, the C.I.A, D.E.A, Escobars of U.S. and abroad, military personnel, cops, and down the food chain. Shake the fleas out of the dog -- yeeha!

Megan: It's interesting because coca can be grown around the world. It's hard to imagine that a war can be won against a weed that can grow just about anywhere tropical.

Yul: Yeah. With a war, you have to have some sort of strategy with a beginning and end so you know when you can declare victory. When do you know when the opponent is dead? When do you bring your generals and give them a parade down Madison Avenue? Is that day coming soon? Will there be a celebration at the end of the War on Drugs?

Megan: What would happen if the U.S. managed to stop all coca production and export in Colombia? Would that be the end?

Yul: That would be the end of intervention in Colombia. Then there could be U.S. intervention in Laos, Burma, Angola, other places that are suitable around the globe. They're farther away than Colombia. Colombia's very close, so it's an easy target.

And when all coca plants are dead, all narcotrafficants are in jail, all the corruptions of that market are ended, then you might have a riot by the consumers! [laughter] Because what are you doing on the other end? You cut out the supply and there's still demand. When cocaine gets scarce for addicts and dealers, there'd probably be this huge super-inflation in the market and the cocaine value would skyrocket in the streets. Maybe there would be big turf wars, and people would do just about anything for it. Maybe there would be some coca growing here in the United States. There's been cases of coca grown in Mississippi. Would there be fumigation in Mississippi? Who knows?

Megan: So our War on Drugs, where we spend very little on treatment, and spend hundreds of millions of dollars on military operations, doesn't really have a chance of significantly reducing U.S. drug use. So, do you think there's another point to what we're doing in Colombia?

Yul: Oh, sure. But we'll have to have another interview about that. I will just tell you that some of the U.S. military officials have spoken openly about the need for the U.S. to tap into Colombias' natural resources, especially in zones where "Commies" have strongholds.

To contact the Olympia Colombia Committee call 866-6000 ext. 6583 or e-mail occ@onebox.com

Next month: more on U.S. intervention in Colombia

Dorothy Granada:

Deporting U.S. Solidarity from Nicaragua

Anna Shelton

With Nicaraguan presidential elections just a few months away and the likelihood of U.S. intervention high, the chance to see Dorothy Granada, 70-year-old Chicana-Filipina nurse and human rights activist whose unjust deportation by the Nicaraguan government has gained international notoriety, is not to be missed. On Friday, September 28th, when she stops at Traditions café as part of her national tour, the Olympia area public will have the unique opportunity to hear about her experiences as the director of a community women's clinic in Mulukukú, Nicaragua, where she has been living and working in solidarity for the past thirteen years.

Granada and supporters have been fighting repeated attempts to deport her since December of last year, when the clinic was suddenly closed down by the neoliberal administration of current president Arnoldo Alemán and Granada's house was surrounded by people armed with machine guns in an effort to intimidate her and force her deportation. Warned beforehand by friends, she escaped and went into hiding. The falsified allegations motivating this persecution claimed that the clinic served only Sandinista clients, proselytizing for the party and also that it performed abortions, which are illegal in Nicaragua unless the procedure is necessary to save the life of the mother.

In the weeks following the original attacks on the clinic, the government's plan to intimidate Dorothy backfired. Several thorough investigations by the Nicaraguan Human Rights Commission and other various international studies found that none of the allegations were founded. The Nicaraguan courts found that Granada had been illegally denied a court hearing and due process. In the face of all this embarrassing support for Granada, Alemán agreed in February to stop actively trying to deport her—however, Dorothy's visa will NOT be renewed in early September, which is indirect deportation in itself. What has she done wrong? In Dorothy's words, "What I do is educate the women about their human and civic rights. I talk to patients about their rights to health under the Nicaraguan constitution. I never tell them to support a particular party. . . My crime has been to combat malaria, tuberculosis, diarrhea, and malnutrition."

The attack on Granada has clearly been an attempt by the administration to use her case to send a message to other non-profit, grassroots, and international solidarity organizations which, since the loss of the Sandinistas in the 1990 elections, have shouldered more responsibility for the well-being of the Nicaraguan people than the government itself. The closing of the clinic is one of several attacks on these organizations, which Aleman defensively claims are campaign organizations for the Sandinistas in the wake of overwhelming support of the Sandinista party in mayoral seats elected in November of last year. The success of these non-governmental agencies to resolve problems in their communities is threatening to the liberal party, meaning less dependency and trust in the power and intentions of a corrupt and broken state that is further weakened by overwhelming international debt, and more confidence in local development.

The women's clinic in Mulukukú, for example, is in the rural central-Atlantic area serving a mostly farming population with very little resources and no support from the government. . The clinic was started in 1989, rising from the previously-existing Maria Luisa Ortiz Women's Center, organized by Nicaraguan community leaders in the aftermath of hurricane Joan. Its projects include literacy classes, preschools, reforestation, family violence prevention, carpentry, farm, midwifery, and the clinic itself, which attends to 13,000 people each year. The attack by the Alemán administration to the health center is an attack on all the people who use its resources.

Aleman is not the only player threatening the efforts of the Nicaraguan people in their fight for basic rights and dignity. U.S. ambassador to Nicaragua, Oliver Garza, said recently, "if the Sandinistas win in these coming elections but don't change their policies, neither will the U.S. change its policies towards them." U.S. policies towards the Sandinistas during the 80s included the devastating contra war and economic embargo. Granada's courage, eloquence, and incredible support network both inside and outside of Nicaragua has led the case against her to have the opposite effect from that which Alemán's administration was looking for. She has become the rallying point that has galvanized a movement of Nicaraguan human rights and community organizations nationwide seeking to portray the intense governmental pressure and intimidation they face in their attempts to organize.

See Event Listing on Page 2

Sources for this article include: www.peacehost.net/Dorothy and Nicaragua Network updates by Jill Winegardner.

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Big Mountain
History Of Many Morning Raids

Antoinette Nora Claypoole

"This morning there is maybe fifty police come to our Sundance campground and they pull up everything. They tear down everything. And we need help. Please. This is emergency. Please. We need help because Louise son is already arrested and maybe John and maybe everybody arrested now. They are really rough on us so please. This is urgent can you put it on internet please all over the world."...Elvira Horseherder, Dine' resident, Big Mountain morning of August 17th

Nine o'clock in the morning, a panicked yet strong Traditional Dine' Elder, Elvira Horseherder, 59, a brave women who weaves, makes jewelry and wonderful flat bread over pinon and juniper fed fires, a Dine' woman who speaks English as her second language, Elvira phoned Southern Oregon from a pay phone to ask for help. At three o'clock on that same afternoon, another phone call was made.

Confirmation and arrests

To confirm the events Elvira spoke of, the raid on Camp Anna Mae Sundance grounds, near Big Mountain, Az., the destruction and attack on families who reside and pray there, the office of Hopi Tribal Chairman, Eugene Kaye was contacted about the raid. It was their Public Relations person, Claire Heywood, with a British accent, who spoke openly about the destruction at Camp Anna Mae earlier that day. Ms. Heywood confirmed that "bulldozers and chainsaws have removed the Sundance arbor and tree at Camp Anna Mae. However, no personal residences were destroyed at this time."

Elvira Horseherder's call for help came at time when she continues to weather the fallout from an arrest which occured on July 11th at Camp Anna Mae Sundance. Four days before this recent raid, Elvira and her mother, Ruth Benally, had driven over 100 miles on August high desert unpaved roads, to appear in Hopi Tribal Court for their arraignment on charges which make them outlaws in their own land. On August 17th, going out to Camp Anna Mae to pray after these long weeks of attornies and judges, Elvira and her family found the ceremonial grounds being torn down, a blatant disrespect for prayers and a way of life. With over 50 police surrounding camp, Elvira and her family really didn't know what would happen next. "Maybe everyone arrested now. They are really rough on us."

Elvira

Born at Big Mountain and raised there all her life, Elvira is one of four girls and two boys born to Ruth Benally, a Gramma and long time resistor to relocation. The long winters and dirt roads, the sheepherding and hauling hay for feed is not what their family considers rough. It is the continual threats to their lives, their ways of praying and ability to keep their weavings full of story which are most on the minds of Elvira's family. Veterans of security at Camp Anna Mae know that their homeland has often seen armed police, BIA and other government agencies show up and proceed to do things which resistors at Big Mountain should never have to tolerate. Atrocities which still happen in Indian Country. Believing they will survive even as the early morning raid on Sundance Camp is alive in their minds, one of Elivra's sisters, Vina, says "I pray indeed that somewhere a person with a heart will help us here."

Throughout their lives, residents at Big Mountain have seen that strangers can show up at their homes, and then proceed to do things which can erupt into acts of aggression, acts which MUST be documented for the world to know what is possible in Dine' land. In his way the 17 year old warrior son of Louise Benally was trying to help the Grammas, his aunties, when he was arrested for criminal tresspas during the morning raid on Camp Anna Mae. He was one among other resistors at Big Mountain who were photographing the bulldozing of Sundance arbor, watching and taking snapshots of eagle feathers ripped and prayer ties shredded. It was photographing these actions which lead the Hopi Tribal Police to warn him to stop. According to the Hopi Tribal Office Public Relations Ms. Heywood, "We warned him (the young Dine' man) to get out of the way. That his safety was at hand. When he didn't stop taking pictures, when he didn't move away from the site of bulldozing, we were forced to arrest him."

Throughout their lives, residents at Big Mountain have seen that strangers can show up at their homes, and then proceed to do things which can erupt into acts of aggression

History

This story is only one in a lengthy battle which has been going on since the United States government began its Indian policy of genocide and reservation systems. And since coal and energy companies began their campaign to claim "resources" beneath these reservations. The current heated situation between Dine' and Hopi was fueled by passage of U.S. Public Law 93-531. An act passed in 1974 and signed into law by U.S. President Gerald Ford while on a ski vacation. This law mandated that all Dine' who were living "on the wrong side" of a U.S. made boundary were to move immediately. It was then that a forced relocation of over 14,000 Dine' was set in motion. Resistance to this act continues today. But the story begins long before that.

After the morning raids and long walk which took the Dine' from their homeland and put them into concentration camps at Fort Summer in the 1860's, the Dine' learned what government jurisdiction means. In 1868 the Dine' were allowed to return to their homelands, a place where they had lived with their Hopi neighbors for as long as they could remember. This return was ONLY after the Dine' signed the Treaty of Bosque Redondo, a paper trail set up at Fort Sumner, N.M. which gave Dine' about 3.5 million acres in New Mexico, Arizona and Utah. The land amounted to less than one-fifth of the tribes former holdings and was thought to be mostly barren, dry and unsuited for agriculture.

Fourteen years later, by executive order, a new Indian Reserve was created. At that time a Hopi Reservation was "set apart for the Hopi tribe, an area of 3,863 squares miles INSIDE the Navajo Agency in Arizona" (as quoted from The Chronology of Native North American History). That was on December 16, 1882. No one knew at the time that this would be the beginning of a long and grief-ridden struggle. A struggle fueled NOT by the inability for Hopi and Dine' (Navajo) to co-exist, but rather a battle sparked by the finding of natural resources below the Earth of this Indian reservation. As early as 1923 oil was discovered, a finding which began the demand for an Indian government, a council, to which the U.S. Dept. of Interior could dictate its demands for the "riches" blanketing Indian land. It was in that same year, 1923, that the first Navajo Tribal Council was formed by the mandate of the U.S. in order to negotiate the leasing of Indian land to energy companies.

All this culminates in the desire by Peabody Coal (now owned by Lehman Brothers) to mine Black Mesa. Peabody already had been operating the largest strip mine in the U.S. on Black Mesa back in the 1950's, leased from Tribal Council for prices which are now finally being disputed. Peabody wanted the JointUse Area (JUA) where Hopi and Dine' lived together, land also rich in coal and uranium. However, the land could not be manipulated and mined as long the Traditional matrilineal Dine' continued to call the region known as Big Mountain their altar. Thus the law, PL 93-531 of 1974 was passed with grand and arrogant beliefs that the mining wars were over. That finally the entire Black Mesa could be leased to Peabody Coal by the Hopi Tribal Council without the"interference" of Beauty Way Grandmothers. The lawmakers and stockholders all believed the families would leave and go to a place called "The New Lands."

Under Pl 93-531 land was purchased for forced relocation to land near Chambers, Az. "The New Lands" were near the site of the largest radioactive spill in the United States. The Rio Puerco river, where 94 million gallons (370,000 cubic meters) of water were released by United Nuclear. This is where homes were built and Traditional Dine' were expected to move.

Resistance

But that did not happen. The raid at Camp Anna Mae on August 17th is testament to the pages in history which turn into legacy. The Dine' of Big Mountain remain remain on their sacred homeland. Where the Dine' Creation story AND archaeologists reveal a Dine' link to the Anasazi, a history of having always lived in the region. Surviving Fort Sumner and 21st century raids. Dine' have always prevailed. And some will continue to resist relocation from their altar, Big Mountain.

Despite Hopi Tribal "officials" with dual interests lobbying Congress, U.S. courts refusing to hear about freedom of religion for Traditional Dine' (Manybeads v.s. United States) and a law passed mandating that Dine' land be handed over to Hopi Tribal Council or leased for 75 years (U.S.Congress 1996 Navajo-Hopi Settlement Act), resistance to relocation continues.

Now. There is much talk in Indian and White country about how these Sovereign Dine' should "just leave because this land, now belongs to the Hopi." The Dine' response to this is actually quite simple. Louise Benally (Dine') has explained many times that the Sovereign Dine' Nation has NEVER recognized the jurisdiction of either the United States (PL 93-531) OR the Hopi Tribal Council over their sacred altar. Many of their Hopi neighbors have always understood this. Hopi Traditionals and Dine' Traditionals have lived together peacefully for centuries. And just as Dine' do not support the relocation of their families from the sacred altar, over the years many Hopi have not supported the taking of Big Mountain either. Nor do Hopi Traditionals support the destruction of ceremony. It is the Hopi TRIBAL COUNCIL with the sanctions of the U.S. Congress that is causing the battle of Big Mountain. The Hopi Tribal Council truly believes in the jurisdiction given to them by the United States government. The problem is that the Dine' in resistance to forced relocation at Big Mountain don't believe in that kind of power. They know no one holds power over land and they answer only to Creator.

In this way these two, the council,the United States and energy companies are perhaps facing one very important thing that all their laws and power taking cannot address. Something which remains as true today as it did back in 1868 or 1974. As long as the Traditional Grandmothers continue to pray in the old way there on their altar, a strength prevails which is greater than any law or bulldozer drama. Big Mountain, Dibe' nitsaa or Place of Big Mountain Sheep, is one of the four sacred mountains in Dine' religion and is essential in the prayers and way of life for Dine'. It is in these mountains that the original instructions continue to live. This is why the Dine' work so hard to stay. For all of us, for a way of life, and so it is, in this way that their Beauty Way is so strong that no mining has yet to take place on Big Mountain.

There is now the image of bulldozers roaring into Camp Anna Mae, the thought of Grammas like Elvira Horseherder wanting to pray, being refused entry way, the strong song of elders counting change and driving away onto back roads, finding a call for help pay phone. All this brings to mind only one thing. This act of early morning raid on a peaceful and strong people is really a desperate act of aggression which reveals how powerless anyone really is over Spirit, over ceremony, and the old ways. For though

(Continued next page)

Letters, briefs, etc.

context of globalization. The accelerated processes of globalization have re-invigorated struggles for justice and peace worldwide. Globalization has had uneven effects on different populations in different parts of the world. The gap between the rich and the poor worldwide has widened as global institutions and multinational corporations have exerted their control over fundamental aspects of life, particularly in the global south. The protest against the WTO in Seattle and the World Bank and IMF in Washington DC highlight the potential of transnational solidarity and serve as examples of a different type of globalization: globalization "from below." Within this context, we wish to take stock of existing research and ongoing activism on the relationship between globalization and struggles for justice and peace and to map out an agenda for future study of and organizing around these issues.

Featured speakers include: Vinie Burrows, Tom Hayden, Sam Husseini, Amy Goodman, Njoki Njoroge Njehû and Brian Tokar.

To see the preliminary program and get information about registration, please visit us on the web: *http://www.evergreen.edu/user/copred/TESC2001.html or e-mail us: copred@evergreen.edu*

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Learn more about their current activities and campaigns. Thursday, September 6, 7:30pm. Dinner, with vegetarian option, available at 6:30pm for a $6.50 donation. New Freeway Hall, 5018 Rainier Ave. S., Seattle. For more information, rides or childcare, call 206-722-6057 or 722-2453. Everyone welcome. Wheelchair accessible.

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Member-Owned and Collectively Managed through Consensus Decision Making

(Morning Raids, continued)

the Sundance arbor is destroyed, prayers are not.

The Grandmothers of Big Mountain way of life, their families and their original instructions prevail. Despite the ravages of time and mandates by a government which they rightfully refuse to recognize. The Traditional Dine' of Big Mountain are neither the wards of Hopi Tribal Council or U.S. Congress. They answer to the Creator and in this way claim in peace the Sovereignty which is theirs by birth.

Deplorable

Perhaps the Navajo Tribal Council President Begaye says it best in his statement dated August 18th, 2001:

> The Hopi government's decision to bulldoze the Sundance ceremony site at Big Mountain is deplorable...The Hopi government appears to be persecuting these families for their religious beliefs, as well as for their heartfelt desire to stay on their ancestral lands and to continue their traditional ways.... Like all peoples, including the Hopis, the Navajo families on Big Mountain should have the freedom to practice their non-violent beliefs without governmental interference.

See www.blackmesais.org for detailed history/current ways to support resistance at Big Mountain. Antoinette Claypoole is a freelance writer and author who moved from the East Coast to the West in the 1980's. There she met members of the American Indian Movement (AIM) and became active in supporting the soveriegnty of Indian Nations. Her first book was a work about AIM warrior Anna Mae Pictou (Aquash) and Antoinette has been published in anthologies, papers and journals throughout the North and South west. Currently she is living between Ashland, Oregon and Flagstaff, Az.

BEFORE YOU FORGET, SUBSCRIBE! SEE PAGE 2

(Hughes, continued)

their face and I always say, 'Course I'm running for city council. Don't I have a right to run for City council? Don't I have a right to partake in a certain way in my community?'

TB: *'Don't you have to be in the Chamber of Commerce?'*

SH: Yeah. 'Don't you have to sit on this committee and that committee and be a member of this political party and that political party?'

TB: *Why did you decide to go after Hawkins' seat?*

SH: I went after a seat that wasn't being contested in any other way. I don't think a lot of people want to run up against her in some ways because she's got name recognition [and is] well connected. And, for me, that's the perfect situation for surprising somebody and surprising the entire community. I guess I have this sense, like 'We shut down the World Trade Organization when we didn't think we could. We sure as hell can win a City Council race if we didn't think we could – if we put our minds to it. We can infuse that perspective into local politics if we think it's a worthwhile perspective to have heard. We can do that! It's possible.

TB: *So, having the views that you do and the background that you do – WTO protester, May Day organizer, you're a Wobbly, how well do you think you can work with the other City Council members, who probably have very different views than you have?*

SH: There's supportive people and a progressive perspective on the City Council. The way I look at politics is not from the City Council down, it's from the grassroots up. And the only reason I think it's important to have a voice in the City Council is because it can support the grassroots involvement and the democratic organizing that's going on at a grass roots level. So, like, I'm not going to come in on a white horse and save the day now that I'm on the City Council. What I can do is provide information to people who are out there organizing and support organizing that's already going on and, at the same time, fight for changes that represent a particular view of the world.

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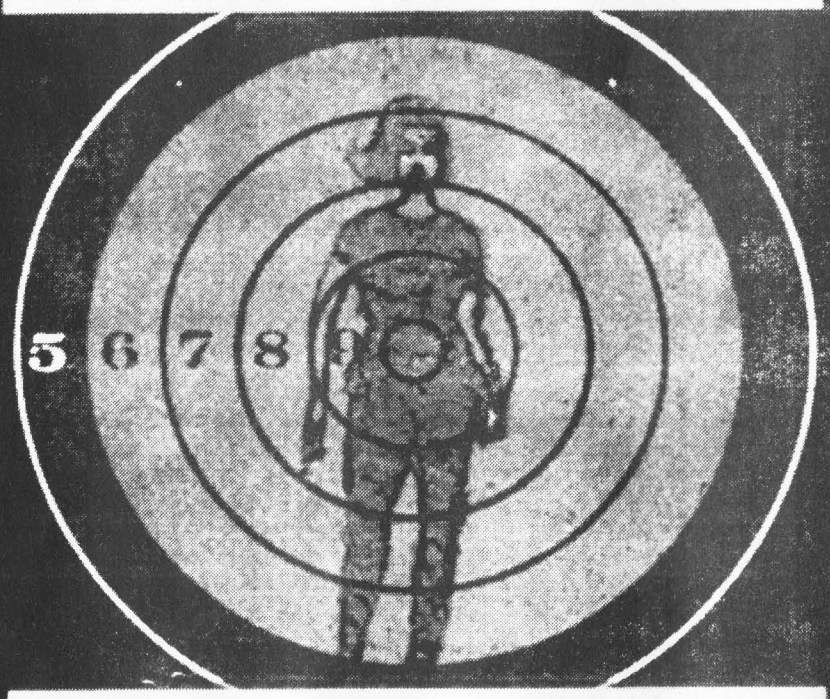

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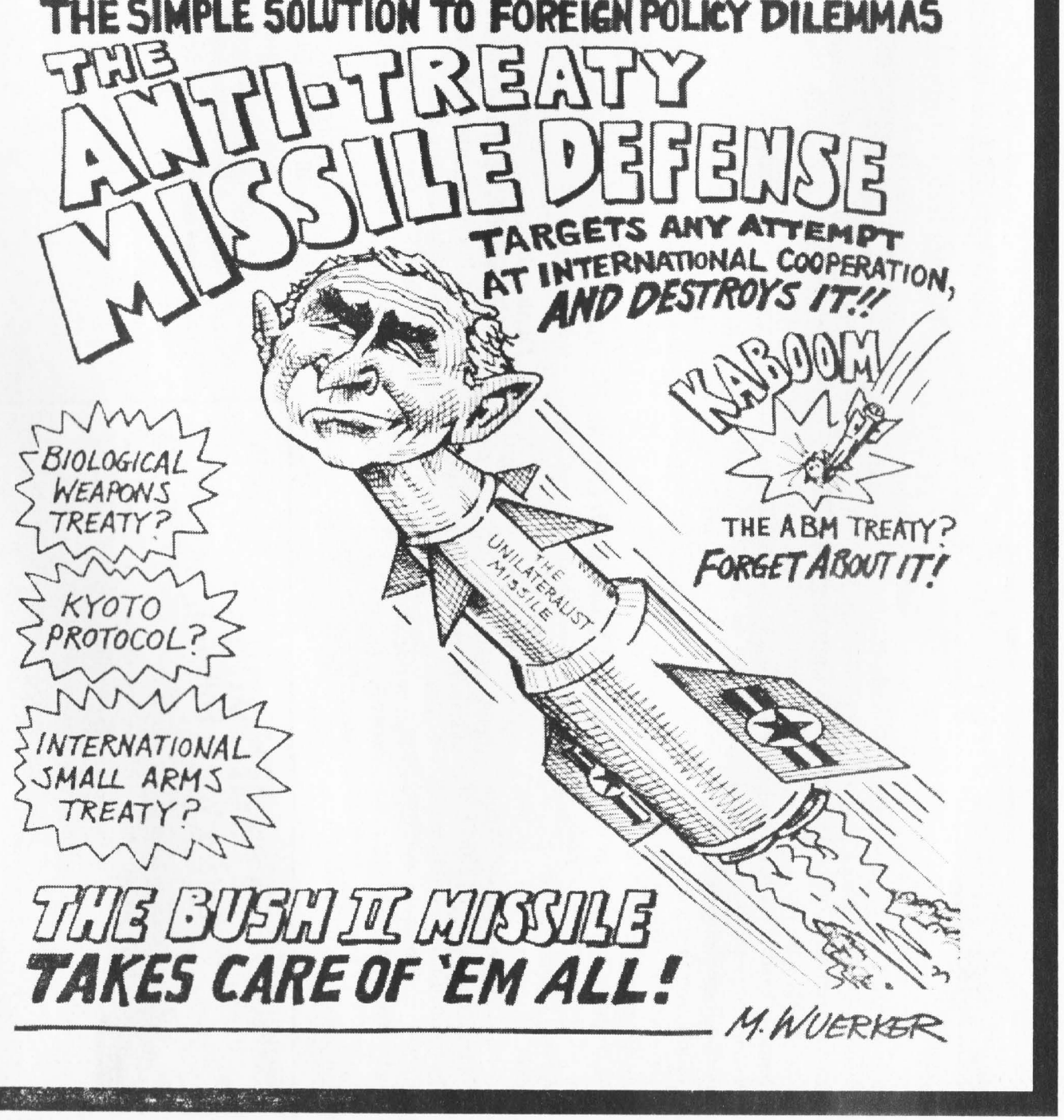
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